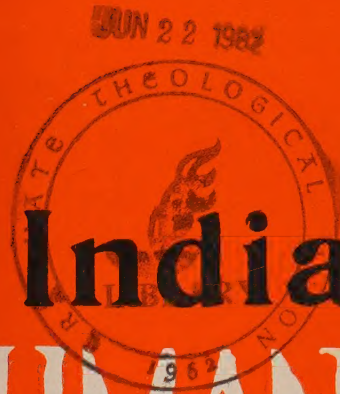




The South India CHURCHMAN



The Magazine of the Church of South India

● MARCH 1982



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The Magazine of the Church of South India

MARCH 1982

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SILENT SPECTATORS!



Church in India cannot be a Silent Spectator to certain things which are happening in our country, unless it has resolved to adopt a 'touch me not policy'. For instance, it is reported that about 12,000 atrocities were conducted upon the Harijans—the lowest rung of the society in 1981—one year alone, an all time record. Many journalists who are keeping track of such unfortunate happenings believe that this figure is very modest and it could be still high. Whether it is low or high, 12,000 is not a figure to ignore. To cut a long story short, 24 Harijans were brutally killed in Deoli (U.P.) and six weeks later another 10 were killed in Shadpur (U.P.). In Kasartara (M.P.) 13 members of one Harijan family were the bloody victims, women and children were among those shot down, decapitated or burnt alive. We cannot forget the holocaust that occurred in Villupuram (Tamilnadu) and the inhuman brutalities which are happening in States like Bihar. Massacre of Harijans has become a national phenomenon. Various kinds of explanations are given for these atrocities on Harijans. They are seen as the outcome of local disputes, local enmity, social and economic hostility, caste tensions etc. Harijans are victimised because of frustrated expectations, landlords brutally used to keep defenceless workers down. Whatever may be the explanations, these mass murders have their genesis in sociological, economic and political factors. Combination of some of these factors perpetuate themselves into such horrifying carnage.

Probably it is easy for us to blame the local administration, the forces of law and order for their failure to restore peace and criticise the political parties which are making political capital out of these, since Harijan votes are very crucial in many elections. Blaming or criticising each other will not help the helpless, oppressed and the exploited lot. We have to question our conscience whether we have any part to play. Can we afford to be silent spectators to these ever increasing mass murders of one community? How long such caste vendetta be allowed to raise its ugly head? How long these untouchables be kept aloof from social fellowship and social power? How long these oppressed and the ignorant be allowed to the inhuman treatment? Has the Church got any role to play in this national phenomenon?

Let us not forget that the Church in India, by and large, is drawn from the lowest strata of the society and thank God, if some of us are free from such bondage, it is because of the Gospel that was preached to our forefathers who lived in the huts, half naked. It is only the Gospel which has changed our status, transformed our community and has given a fresh base of life, deriving from Jesus Christ who lived and laid his life for such 'Harijan Communities'. It is His Resurrected power which instilled a new spirit into us enabled us to shake off the shackles of slavery and caste discrimination. Thanks to the missionaries who brought the Gospel to India went to the Harijans first instead of going to the so called caste people, otherwise Jesus would have been branded as one of the *avatars* and made property of a few privileged high castes and the sad plight of the Harijans simply would have been continued. However, it looks to me as though we have forgotten our *roots* and keep mum and slip into cysts adopting the touch me not policy, leaving the Harijans to their own fate—*karma*—high and dry. The U.P. Home Minister's decision to grant fire arm licences to Harijans for self-defence will only increase village battles but this method of tit for tat cannot be a solution to arrest the criminal adversaries. Instead, Government can recruit more people from Harijans into the police force, Central Reserve Police force and Border Security force. At present, in Uttar Pradesh where the atrocities are recorded high, Harijans constitute only 15.24 per cent of the Police force. The C.R.P.F. has 11.62 per cent of its men from Harijans while the B.S.F. has only 13 per cent. In fact, this should have been the other way round.

Whatever may be the solutions, the writing on the wall is clear; we have to take the cogniscence of such warnings and come out boldly to offer our support to the victimised, suppressed, exploited lot of the society, raise our voices against such atrocities, draw the attention of the people, muster their strength to root out such a monstrous 'basic-evil'. Although Church in India is a minority, it is a powerful and a creative minority and can play a vital role in bringing peace and justice. Church can no longer live in an unreal world of its own, totally oblivious to what is happening outside and a silent remain spectator.

—DASS BABU

Methods of Planning Programmes of Action in Terms of the Financial and other Resources of the Church

MR. ROBERT GURUSWAMY *

I. INTRODUCTION

Planning is an endeavour of an organization—business or service—to establish rational control over its own destiny. It is a process in which an organization chooses and formulates its goals, ascertains the means required for implementing them, and arranges the systematic fulfilment of these goals within specified periods of time. A span of five years is generally regarded as a reasonable period to qualify as 'long range planning'.

Long range planning is not a statement asking for large sums of money for the church. With additional resources, several things are possible, but they may not themselves contribute to an effective development of the church. More important than money are people—men and women of integrity and courage, of ability and devotion, of wisdom, vision and imagination.

'Self-Study' of a church is a method of planning. It brings together people of different backgrounds to share their knowledge and experience for the renewal and development of the church. The result of planning is not the presentation of a blue-print but fulfilment of formulated goals. Mere dreaming or wishful thinking should have no place in the institutional church projection. Planning is such that it is based on reality and develops within itself the seeds of accomplishment.

The planning process has seven different elements—Basic Purpose, Aims, Activities, Structure, Personnel, Amenities and Finances, and in actual working, these elements become the seven stages of planning in the given order of priority.

Even though finance is the most determining factor in planning and its implementation, it is not desirable to commence the total planning process with finances. This may curtail the qualities of thorough and objective self-examination, and of the creativity and conviction required for long range planning. It is desirable to examine the first six elements mentioned above before financial planning is attempted.

II. STAGES OF FINANCIAL PLANNING

The church as a local congregation or a pastorate or an Area Council or a Diocese or the Synod, has to do its financial planning in different stages.

Stage 1. Data on Past Operations

The first step towards the preparation of a long term financial forecast is to gather data on the operations of the church relating to a period of five years before the data of the plan from the books and records of the church. (See Appendix I)

Stage 2. Assumptions on the Future of the National Economy

As a second step towards the preparation of a long term projection, it is necessary to work out a number of basic assumptions on the general trends of national economy.

- (a) Increase in the people's gross income and their ability to pledge more thank-offerings;
- (b) Taxation policies that affect, favourably or adversely, major contributions from individuals and organizations, and the viability of income-yielding projects/investments of the church;
- (c) Inflation—devaluation of cash investments and appreciation of productive capital investments (i.e. investments in Fixed Deposits with banks depreciate in value; investment in equities, preference shares or in Estate business appreciate);
- (d) Increase in current expenditure especially salaries;
- (e) Loans and grants from national/international agencies for development.

Stage 3. Assumptions on the future of local circumstances

It is essential to forecast or examine the general proposals of 'local' development.

- (a) Any agricultural, industrial or commercial development;
- (b) Communication system—any new major routes near or through the town or district;
- (c) Population—migration.

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Stage 4. Assumptions on the future of the Church

- (a) Theological understanding that may affect the nature and scope of the Church.
- (b) Kinds of Services of the church to its own members and to the community at large;
- (c) Church Union.

Stage 5. Making a Five Year Projection

In the light of the above data and assumptions, a projection of the financial forecast for an intensive or immediate development in a five year period may be prepared in the following categories;

1. Worship, 2. Evangelism, 3. Service Programmes, 4. Physical Plant, 5. Auxiliary schemes that bring in additional resources, and promote new services (e.g.) a commercial building project that fetches additional funds and at the same time provide shopping services to the community.

This process involves making a number of preliminary guesses following the trends indicated by given data and then adjusting the projection subsequently in order to arrive at a proper balancing of the figures.

Stage 6. Assumptions for Implementation

The long range financial projections set forth in summary fashion furnish a preliminary and tentative plan for the church operations at different levels. Although the chances of miscalculation are there, the church will at least have a coordinated set of assumptions for implementation:

- (a) The church could balance its budget each year;
- (b) Balancing the budget would mean that Service collections, Monthly Thank-offerings, Special Offerings would increase gradually;
- (c) Budget balancing means that the church should grow in every sphere of its life and work;
- (d) Budget balancing allows for a substantial increase in salaries and other current expenditure.

To provide a dynamic long range planning, it is necessary to take each of the above elements and extend them in the future and project them into time.

III. AREAS OF RESOURCE PLANNING

There are two kinds of resources—human and material. Any development is dependent on the exploitation of these resources. The human resource is more important but the balancing of human and material resource utilization or their utilization in certain proportions is essential. Otherwise a lop-sided utilization will not only affect the activities of the church but strangle its very basic purpose of worship, witness and service.

1. People—the major resource of the Church

The People of God constitute the church. Most of the congregations are in rural areas consisting of farmers, artisans and landless labourers. Some town congregations have salaried people in public and private sectors, and

people of small scale business and commercial enterprises on their membership. There are a few urban congregations with rich families, upper middle class and lower middle class people. The Church is the priesthood of believers in the midst of their own different backgrounds but they become one in the Body of Christ with different functions.

Anyone in Christ is a new creature. Here begins the real resource—the spiritual resource. A gathering of such people constitutes the church. The result of the growing spiritual resource is the exploitation of physical resources for the survival and development of the total community—human, other creatures and created things.

(A) Local Congregation—the resource foundation

The local congregation is 'the salt of the earth', 'the light of the world' and 'the redeemed and redeeming community' in the given place. The main purpose of other structures such as pastorate, area, diocese, synod and ecumenical organizations are to support the functions of the local congregations though these may also fulfil some of the same functions at levels other than the local congregations. Any structure that does not have links with local congregations or relate itself to the basic functions of the local congregations may turn 'demonic'.

Let each local congregation—the general body—meet at least once a year to plan the total programme for the year, and pledge their talents—time, energy, money and materials for activities in the locality, area, diocese, synod and ecumenical agencies. In Tambaram Pastorate, there is a Sewing Training class for women irrespective of religious background. In another pastorate, there is a medical unit which caters to the medical needs of some people. There are 'the people God' with talents in the local congregation and there are people in the local community in need of service. The church is the link between the two sections in a given community. Here comes the motivation for resource utilization. This underlies the fact that there is no justification for any local congregation to confine its activities to 'Sunday Worship' or to its own benefit. It is not a club providing services to its own members. The local congregation is a 'resource springboard' for action in its locality. It is imperative that each congregation uses a part of its resources for one or two service programmes in and around its locality depending on the needs of that community at large.

Since the church is more than 'local', the local congregations *promote participate* and *support* service programmes at the area, diocese, synod, national and international levels. This will save the local congregation from its self-centredness, and enable it to sharpen its vision, widen its service, stretch its resources and deepen its resourcefulness.

Resources of the local congregation are generally limited but it could use the resources along with other secular or community (e.g. panchayat, municipality) agencies so that the resource mobilization could provide better services to the community, e.g. Resettlement of the landless labourers, Emergency Relief and Rehabilitation. In a year, each congregation by itself or with other congregations or agencies may build one small house for a family or look after a few patients with leprosy or T.B. or support a few boys and girls at

school/college, sponsor a youngman or woman for vocational training, help in securing bank loans for self-employment schemes.

There are several 'non-expenditure' activities. These activities do not require cash but resources of the talented people are given away voluntarily. Visiting the sick at home and hospitals, educating the people in hygiene, providing family life guidance, counselling the depressed and lonely, advising the needy under different situations are some of the areas of resource utilization.

There is another area which requires the resources of the church at local and other levels. It is the area of justice. (e.g.) The commitment of resources—the human solidarity against injustice to the Christians of Scheduled Caste origin and calling upon the Government to eliminate the discrimination. Resources of the local congregation are to be set apart for its prophetic role in self-criticism, and in fighting for justice with love and purity.

(B) Pastorate Area, Diocese, Synod and Ecumenical Agencies—the resource superstruction

This structure—the resource superstruction—has a two fold role. It is to enable the local congregations to function more effectively in their life and work, and to promote the enlarged functions of the local congregations at other levels. Local congregations are the resource foundation and the above bodies constitute the super-structure. Human resources are the foundations of local congregations and super structures as well.

Resources of the local congregation are to be shared for the same functions at other levels. This calls for professional services. Training programmes at these levels are essential. These bodies enlarge the planning process and serve as channels for implementation, (e.g.) the establishment and maintenance of educational, medical, community service organizations.

(C) Full-Time Workers—the promoters of resources

Bishops, Presbyters and lay workers provide professional services so that the total human resources of the church are utilized efficiently and effectively. They provide guidance and counselling to the 'people of God' engaged in the programmes of the church and of the day to-day world.

These workers are in a sense the most important 'resource promoters'. They should be well-equipped and well-paid. With the assistance of full-time lay workers in administrative work, the Bishops and Presbyters should give more time for planning and implementing service programmes. Day to-day administration and committee meetings should not cumber their real-leadership in varied ministries at different levels.

In our situation with a Christian minority consisting of middle class and poverty stricken people in a majore non-christian society, it is not desirable to perform the functions of the church through full-time workers with low salaries. The Church should aim at a minimum number of full-time workers—Bishops, presbyters and lay workers—well-qualified and well-paid. They should train the 'chosen lay leaders' in the ministry of the church including priestly functions so that the

church could be self-supporting, and extend its service all over the country. The question of 'honorary presbyters' requires reconsideration in order to mobilise and utilize human resources. It is not desirable to have a large numbers of full-time presbyters ill-paid and dissatisfied who are thus rendered ineffective in their ministry in our country.

2. Material Resources of the Church

The finding and use of material resources is as important as that of human resources. Coordination of these two resources is a requirement of the efficient and effective ministry of the church at local and other levels.

Finance :

If the congregation (e.g. at its annual general meeting) is appraised of its own needs and of varied service programmes including education for stewardship, thank offerings will be made meaningfully and adequately. Let each member know the finances and programmes of the local congregation and participate in planning, and consequently the member will offer financial support and services (these may be quanlified to understand the total resources in figures).

Annual Pledges and monthly offerings through envelopes are effective. The subscription book is out of date and is not a good practice of stewardship. Information bulletins (cyclostyled/printed) with details about 'ministries' at local and other levels are a good source of resource mobilization. When people get an increase in salaries and pay more for food, clothing, housing and other aspects of living they should be reminded to increase their thanksoffering proportionately.

The following total collections of the Church of South India point out the general financial trends :

Year	Amount	per person	per family	per year
	Rs.	Rs. P.	Rs. P.	
1970	47,50,000	3.31		15.93
1972	69,30,000	4.74		22.21
1974	91,10,000	6.27		26.81

Though the figures indicate an increasing trend in giving, the impact of inflation needs to be taken into account. This is the giving of the 1.5 million people of the C.S.I. The church cannot afford to pay full-time workers properly and regularly if the 'ministry' is to be rendered by them only. It is not desirable to spend 11 or even a major portion of the God-given resources through the poor people on ill-paid salaries to workers. The management studies indicate that at least 35% of the total resources of any voluntary service organization should be set apart for service programmes. 65% may be spent on salaries (well-paid) and other administrative expenses.

It is essential that programme budgeting (the cost of programmes as planned for the year) is operated by a qualified and experienced person known for integrity and ability at different levels. This will facilitate budgetary control.

Normally the church accounts are maintained as Savings Bank Accounts fetching an interest. Current funds, if not required for immediate use, may be invested in Fixed Deposits with banks or commercial firms. Long term investment may be made in Real Estate.

Capital funds and designated funds (e.g. scholarship, poor fund, etc.) may be separated from current funds and invested in commercial firms as Fixed Deposits or equities fetching a better income. Non-bifurcation of capital and current funds has landed some organizations into serious financial trouble.

(B) Property

Almost every congregation except in certain rural areas, has a church building. In cities and towns, there is land in and around the local church. In some cases, there is property in the rural areas.

It is important that there is a schedule of properties maintained at the local and diocesan levels, and these are brought under the C.S.I.T.A.

The local congregation, especially the Pastorate Committee, should first of all maintain the church building, parish hall, parsonage and other buildings under its care with periodical painting, colour washing, carrying out minor repairs and making replacements apart from keeping them clean. If this is not done properly and in time, major repairs and replacements, which are beyond the means of the church, may become necessary and in many cases it results in property dilapidation.

When there is a fairly big vacant area around the church, it should be put into use by raising on it vegetable gardens and cash crops. Casuarina may be cultivated in rural areas and small towns. Small shops, commercial buildings in towns; huge commercial building in big cities and big agricultural enterprises in rural areas be maintained by diocesan bodies with the co-operation of local congregations.

Property/consolidation (sell away unwanted lands/buildings) and property development should normally be meant for supporting service programmes to the community and *not* for administrative purposes. Administrative expenses especially salaries must be met from 'current receipts' and not from investment income. Otherwise, administration will be unrelated to the aspirations and abilities of the people.

There are certain dioceses especially in the rural areas which may initially require assistance from the urban dioceses. Rural dioceses may invest or borrow capital funds for investment in commercial projects in major cities in collaboration with urban dioceses. Investment income may in the first instance, be used for administrative expenses, and reduce it in a phased manner so that current receipts are raised. Urban dioceses may allocate funds for rural dioceses.

Some urban dioceses have implemented huge investment schemes especially in commercial buildings. This activity may be encouraged as long as income is used for service programmes. Any diocese that has the capacity for such an investment needs encouragement and support. The principle of parity among the dioceses in the field of commercial development is not feasible. Rural dioceses may join hands with urban dioceses and share the income. The cost of construc-

tion is almost the same everywhere but the investment in urban areas fetches a better income.

It is possible to consolidate the properties of a local congregation or diocese and go in for property development. Grants from overseas agencies may be required in certain cases so that they may strengthen the financial base for service (not profit making) programmes.

Loans for investment into real estate constitute another area of property management. In the years to come, it is better that loan facilities are used for this purpose, for it ensures careful planning, quick implementation, and above all, viability of the scheme. This also ensures self-support. Private individuals and groups including Christians are successful in this area and there is no reason why the churches should not try this. This may be done for big, medium and small scale projects.

(C) Financial and Property Management

Finances and property are two most vulnerable areas of the church. Professional men who are paid salaries at the market rates, and competent and experienced persons on the committees for Policy making and policy control are essential to implement the project. Investment in such men is the first step for any major development scheme. The problem arises when the church tries to get the cheap services of inexperienced and incompetent persons with no or low salaries. Voluntary services of highly competent retired persons with full-time professionals may be a good combination. In some cases, the administrative structure did not develop along with property development and this has caused problems. These areas attract the attention of tax officials, and this calls for legal and management consultancy.

IV. WASTAGE OF RESOURCES

Human resources are wasted in litigation. People rush to courts for any small dispute without taking advantage of the existing provisions within the church structure for seeking justice. Appellate authorities or tribunals with retired judges may be set up.

Church elections—pastorate area, diocesan, synod—are another source of resource wastage. Terms such as pastorate committee, diocesan and synod committees and boards especially in the rural areas encourage people to think in terms of local, district, state and national committees of the political parties. Terms such as Elders (Deacons) at different levels, conventions and assemblies within legal framework may create a new awareness of the real role of the church.

Committees without competent people, and good programmes born out of vested interests and canvassing votes, are a source of wastage of human and material resources. Task Forces with qualified and experienced persons on rotation (chosen on clear guidelines) may be more productive.

Lack of professional skills and integrity is a major source of wastage material resources causing damage to the church in public. Where there is no vision, human and material resources perish.

V. CONCLUSION

The main point is that the use of resources is linked up with the long range planning which is a process. It is a self-study of its basic purpose, aims, activities, structure, personnel, amenities and then comes, at last, finances. It is not a statement asking for money from within and without.

Long range planning increases the effectiveness of the church at different levels because it has inherent qualities of enterprise and adventure. As a result of planning, a church can expect to be in the forefront and be a model for other churches.

It will provide increased ability to get rid of undesirable pressures since long range plans become a sound basis for judging specific requests and proposals and for saying 'no' when required to those that will not lead the church in the desired direction.

A realistic long range planning will strengthen the morale and performance of the workers and the people of God because there is satisfaction and pride in being part of a dynamic church that has clear-cut objectives and definite plans for achieving them. By better understanding of their own role in furthering the church's plan, they can sharpen their own understanding of purpose, make their own performance more fruitful and develop a sense of dedication.

The resources of the church at local area, diocesan, synod and ecumenical agency levels are spiritual, physical and material, and a coordinated use of these resources will strengthen the life and work of the church.

APPENDIX I

Questionnaire for Historical Data of a Church

1. Data on Members

Number of Members

Number of Families

Number of Children

Additional Strength

by—confirmation,
adult baptism,
new members

Number of members who are
likely to leave on transfer

2. Data on Workers

Number of Presbyters

—full-time or honorary

Number of Evangelists/Catechists

—full-time or honorary

Number of Sextons/Gardeners/Watchmen, etc.

3. Data on Current Income

Service Collections

Monthly Thanks offering

Special offering like

Annual/Harvest/Thanksgiving/Programmes

Miscellaneous

4. Data on Expenditure

Assessment to Diocese

Salaries/wages to other workers

Maintenance costs of building

and other properties

Depreciation

5. Data on Capital Funds

—Contributions/Donations

for designated capital funds

such as Parish/Community Hall

construction, additional space,

purchase of church site, construction of

church building, parsonage, etc.

—Investment on Property

—commercial enterprise

6. Data on Programmes

—Worship Service

—Evangelism

—Community Service needs, plans and
programmes

—Bible Study/Prayer Meetings

*This Paper was presented at the one of the Consultations
on Priorities for the mission of the Church.*

(Continued from p. 11)

other Asian countries. He and his wife adjusted easily to the living conditions of Kerala and they stayed with the then Principal The Rev. C. K. Jacob (late Bishop Jacob) in the same bungalow. From that time onwards he loved the people of Kerala, learned the language, customs and traditions and lived like one of them till he left the country for good in 1953.

Bishop Smith was a man of prayer. His prayer did not end with his private devotions. He prayed with people who visited him and prayed with people whom he visited and he insisted on visiting as many homes as possible in a congregation he visited as District President or Archdeacon or Bishop. He prayed for people as well and with this kind of prayer and action he won many to serve the Church as he did to Bishop Seth. Even after he left India, he continued this ministry through letters.

DR. V. T. GEORGE

25 Years Ago!

To be the Church is to live by the Holy Spirit. It is this power, which we need if we are to find repentance and renewal of life. It is this power which enables the Church to give hope to the hopeless.

The nations are looking with fear to an unknown future. Grave problems of human relationships which cause the suffering of millions of our fellowmen remain unsolved. This is not because the necessary intelligence is lacking, or even some general goodwill. It is rather because men have not the power to do the good that they ought to do.

Churchman—May 1957

[MARCH 1982]

Introducing the Creeds of the Church

THE REV. M. AZARIAH, *General Secretary, C.S.I. Synod*

It is your creed, so goes the saying, that makes your character. Your creed or summary of your beliefs, therefore, need to be constantly and consciously affirmed and mulled over. This word, comes from the Latin 'Credo' meaning, 'I believe', which is the opening word of all the Historical creeds of the Christian Church.

For the beginnings of the creed we must go back beyond the New Testament to the Old. There in the 6th chapter of the Deuteronomy, we have a fundamental statement of Jewish faith in the unity of God: 'Hear O Israel: the Lord Our God is one Lord;' and the command to Love God with the whole Heart and soul and strength was the proof of the creeds value for life. It had a meaning for the whole man, not simply for his intellect.

'Jesus is Lord' Now, when we come to the New Testament, this belief in the unity of God remains fully in possession. In this sense the Christian Church was heir to the Hebrew monotheism. But that was not the distinctive belief of the early Christians. That distinctive belief is to be found in the two Greek words 'Kurios Aesous' or 3 words in English, *Jesus is Lord* (cf I Cor. 12:3; Romans 10:9). The famous Dr. Stanley Jones used this phrase, it may be recalled by those who had attended any of his meetings, to greet his audience, with three fingered salutations shouting 'Jesus is Lord'. Thus the earliest form of our creed affirmed the *Lordship* of Jesus Christ.

Those who had seen the movies, 'Quo Vadis' or 'Ben Hur' may recall seeing the picture of fish being used by the early Christians under Roman persecutions for mutual identification and recognition as fellow believers. The Greek word for 'Fish' was 'Ikthus', and its five letters, were the first of each of the five words, 'Jesus Christ God's son, Saviour'. Thus, to draw attention to a picture of fish meant confession of Jesus Christ as the son of God and Saviour. Herein we see the beginnings of the growth of the creed that affirmed the role and place of Jesus Christ, within the frame of the belief in the unity of God. But in course of time, even within the New Testament period, we see the association of God or the Father, and the Lord Jesus, and the Holy Spirit, as in the baptismal formula at the end of St. Matthew's gospel (28:19) or in the very familiar passage with which 2 Corinthians (Ch. 13:14) ends: 'The grace of our Lord Jesus Christ, the love of God, the fellowship of the Holy Spirit'. These may rightly be taken as preparing the way for a creed in which there should be three main divisions.

2. The Apostle's Creed :

As it happened, the community of believers seemed to experience God in terms of Father, Son and Holy Spirit right from the beginning essentially when they were at prayer. Consider, for example, the prayer in the Book of Acts, chapter four verses 24 to 30. Indeed the several elements that make up the three paragraphs of the so-called Apostles' creed, including reference to Pontius Pilate are to be found in this prayer. In the course of this particular prayer the Apostles including

Peter and John, were really affirming and confessing their faith in the God as revealed to the ancestors like David through the Holy Spirit and finally in their Lord Jesus, as the Messiah. Perhaps here we have the roots out of which the Apostles' creed gradually developed. 'But there is not exact agreement, nor have we precise knowledge of the facts attending to its compilation. Only about the middle of the second century there existed at Rome a creed recognisable in form as the Apostles' Creed. This creed in substantially the same form was known by Irenaeus in South France near the end of the 2nd Century AD and by Tertullian in North Africa at the beginning of the third'. (p.114 in J. K. Mozley's *The Beginnings of Christian Theology*.) It came to be used, sometimes with slight changes, in other Italian churches besides Rome such as Milan and Ravenna. This creed was spoken of as the symbol, or the rule of faith and was taught to those who were being prepared for Christian Baptism. At the actual time of Baptism, (as indicated by Papias in his writings around 110 AD) which probably took place on Easter Eve, it was put to the candidate in a shortened interrogative form, and the candidate in reply, made profession of his faith. Thus such a definite creed arose, originally in the western Churches, as providing a standard for the layman's thought and the theologian's interpretation of doctrine. It was inevitable that the content of Christian faith should be made plain. Both for the sake of those who wished to join the Christian Society and for the sake of the society itself it was necessary that there should be no misunderstanding as to the faith which membership involved.

Thus a Christian of the second or third century was fortified in his faith by the books of the New Testament which bore witness to the teaching and the work of the Lord Jesus and the Apostles and also by the creed which marked off the elements of true belief from doctrines which could make no good claim to be part of the original Gospel.

3. The Nicene Creed :

The first decades of the fourth century witnessed the final attempt of the pagan Roman Empire to crush the Christian Church. Several different reasons were given for the series of persecutions of Christians under successive Emperors. The chief among them was that the progress of Christianity threatened the well-being of the Empire, since it led to the neglect of the old gods under whom Rome had grown great. Whatever the causes and motives, the persecution was violent and sustained. In the East especially there were scenes of terror of which Eusebius, the father of Church history has left us a record. The long drama that had lasted for two and a half centuries was at an end, when edicts of Toleration were issued in AD 311 and again in AD 315, by Emperor Constantine. He had told Eusebius that on one of his military expeditions he had seen a vision of the cross in the sky, with the words in 'in hoc signo Vinci' (in this sign you shall conquer) written under it. But not till he was on his death-bed in the year AD 337 was he admitted by Baptism to the Christian Church and

thus became the first Christian Emperor. Yet even while a sympathiser the Emperor took note of the raging controversies in his Empire among different schools of Christian Theologians. In the interest of peace and unity in the Empire, he took the initiative to call a council of Bishops, representative of the whole Christian world. The council met in the year AD 325 in the small town of Nicea in the north of Asia minor. Constantine himself opened its proceedings and exhorted the Bishops to be at unity among themselves. He also took part in the discussions now and then. Among the matters that came up for settlement was the doctrinal question of the nature and place of Jesus Christ within the Concept of God. What is known as the Arian controversy was finally resolved by the statement of Christian faith that came out of NICEA. This Arius, a presbyter of the Church in Alexandria was a man of distinguished appearance with capacity as a teacher, in making his meaning quite clear. In the year AD 317 his doctrine began to make a stir. He was accused of saying that the son of God was a creature not eternal nor truly divine. Incidentally it must be noted that similar views are held by the group called Jehovah witnesses in our own times. But a contrasting position was taken by *Athanasius*, one of the foremost deacons also in the same Church in Alexandria. His dissertation entitled 'on the Incarnation of the Logos' found favour with a vast majority of the Bishops and other clerics. 'Athanasius was not primarily interested, as Arius seems to have been with the problem a creation but with the problem of redemption, of the restoration of sinful man to fellowship with God'. (It was Athanasius conviction that the key to that problem was to be found in God's own will to bring man back to unity with Himself. This was the motive of the Incarnation; this was what Christ had

accomplished. And this meant that Christ Himself was truly divine, true Son of God, not a supreme creature or demi god.) At the council meeting which lasted for over a month, the first move came from the Arian group. They put forward a creed which was indignantly repudiated and torn up. The council showed itself to be decisively apposed to the Arian doctrine. At this impasse, the historian Eusebius, trusted friend of the Emperor and a Bishop of Caesarea, intervened to mediate. He presented a draft on which all might agree. But the Alexandrian group would brook no Vagueness or loopholes in words used or concepts involved. They were determined to make it clear beyond any question that the Church's faith in Christ was faith in one who was true God. Based on the Eusebian creed, a revised creed was finally worked out that also carefully excluded the beliefs of Arius. In this resulting creed the true and full humanity of Christ was made as plain as the true and full divinity of Christ. When this creed came before the council for signature all the Bishops signed except either two or five. And so the controversy, in fact continued unofficially until at Constantinople, in AD 381 what is regarded as the Second General Council, the Nicene creed was reaffirmed. And that creed, though in longer form (than the Apostles' creed) with the declaration that Christ is of one substance with the father, remains the most universal creed of world Christianity today.

We in the Church of South India too 'accept the Apostle's creed and the creed commonly called the Nicene, as witnessing to and safe guarding the faith of the Church, and thankfully acknowledge that same faith to be continuously confirmed by the Holy Spirit in the experience of the Church of Christ. (From the C.S.I. Constitution : ch.xv: 3.)

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REPENTANCE

REV. P. JAYAKUMAR, Vijayawada

The word frequently used in the Old Testament for repentance is NACHAM which literally means to breathe strongly, sigh, by implication to be sorry, to pity, console and in adverse sense avenge. It is used mostly speaking of God's repentance. Repentance flows from the very nature of God—His attributes (Ex. 34:6 'Lord God, merciful and gracious, long suffering, and abundant in goodness and truth) are such that when faced with man's sin God cannot but be pained and repents of the good he intended for man and when man turns to Him He will repent of the evil that He has purposed against the sinful man as consequence for his sinful deeds.

The sinful deeds are mainly distrust, idolatry, lack of belief in Yahweh, forgetting His saving acts in the past etc. The story is one of backsliding Israel and God 'repenting' of the evil they have to suffer. During the period of judges they do evil and when they are delivered into the hands of their enemies they turn and 'cry' unto the Lord who repents because of their cry—In all these passages 'repent' 'to feel sorry and change the course of action' is attributed to God and to man are attributed attitudes only such as 'cried unto the Lord' 'turned unto the Lord' etc. which did not have repentance as their source or centre. In Jeremiah repent is used of man to convey (Jeremiah 8:6, 7) that Israel does not repent—the stork, the turtle, the crane and the swallow know their created nature and follow it 'but my people know not the law of the Lord'—i.e., they have forgotten their true nature—the image of God—sin is violence against one's true nature.

The other word used in Old Testament for repentance is SHUB Kings 8:47 Ezekiel 14:6, Ezekiel 18:30 and it is spoken with reference to man's repentance and speaks of inner repentance—as an acknowledgement of sin. In Ezekiel 14:6 the idols that are in their hearts must be removed before they can inquire of God for guidance—in Ezekiel 14:5 God says that He will 'take Israel in their own heart'—the place where repentance in man ought to begin. Only in Job 42:6 is NACHAM 'repentance' attributed to man in a positive sense 'wherefore I abhorre myself and repent in dust and ashes' when God was beheld.

God who repents swears in Ps. 110:4 not to repent any more of His positive purpose to save man through His son the Messiah. In the face of man's sin God repents of the evil and in effect swears never again to repent of His repentance of evil for man. To give expression to this repentance is the giving of His son and His Cross and His resurrection after which rings the command again and again to man to repent. Jesus is God's message to man that God has repented (NACHAM) of the evil and God's call to man to have a new mind (METANOIA) after hearing that message of God's (NACHAM) repentance. Such is the place of METANOIA i.e., repentance in the life of Christian.

However repentance (METANOIA) is something given by God—'God also to the Gentiles "Granted"

repentance' Acts 11:18 God exalted Jesus with His right hand 'to give repentance to Israel' Acts 5:31, 'despise thou the riches of God's goodness and forbearance and long suffering not knowing that the goodness of God leadeth thee to repentance?' Rom 2:4; 'There shall come out of Zion the Deliverer and shall turn away ungodliness from Jacob' Rom. 11:26; 'In meekness instructing those that oppose themselves; if God per adventure will give them repentance to the acknowledging of the truth' 2 Tim. 2:25 and God is not slack 'but is long-suffering to us-ward, not willing that any should perish but that all should come to repentance' II Pet. 3:9; and also we see that Easu 'found no place of repentance though he sought it carefully with tears' Heb. 12:17—God gives the 'time' i.e., the fulfilled time for repentance. It is fulfilled because He 'repented' of the evil that is man's due—suffering that is man's due and swore in Ps. 110:4 not to repent of His mercy for man—of His provision of Saviour for man.

Jesus' call for 'repentance' is because the time is fulfilled and the Kingdom of God is at hand—this is 'METANOIA'—the mind of man after he discerns God's NACHAM—the mind of man that has come about to be out of the situation—of the kingdom—wherein Grace is the law as well as the source of life.

St. Paul in 11 Cor. 7:8, 9, 10 exemplifies the relationship of God and man in terms of 'repentance' as he describes his relationship to the Corinthians using in this single passage the two terms which are used in New Testament for 'repentance'. The Good News for Modern man translates the passage thus: 'For even if that letter of mine made you sad, I am not sorry (OUMETAMELOMAI) i.e., (do not regret) I wrote it. I could have been sorry (METAMELOMIN) about it when I saw that the letter made you sad for a while. But now I am happy—not because I made you sad, but because your sadness made you change your ways (EIS-METANOIAN). That sadness was used by God, and so we caused you no harm. For the sadness that is used by God brings a change of heart (METANOIA) that leads to salvation—and there is no regret. But worldly sadness causes death', and in the next verse goes on to describe the fruits of this 'repentance' relationship—'See what God did with this sadness of yours: how earnest it has made you, how eager to prove your innocence! such indignation, such alarm, such feelings, such devotion, such readiness to punish wrong doing! You have shown yourselves to be without fault in the whole matter' 11 Cor. 7:11.

'The gifts and calling of God are without repentance' (Rom 11:29) i.e., He will not repent of the gifts He gave or the calling with which He called us—Hence he commands Christians in Revelation 2:5; 2:16; 3:3; 3:19 to repent and 'receive the eschatological blessing and warns man of the eschatological judgment of Revelation' 9:20, 21, and Revelation 16:9, 11. Thus is the Kingdom of God at hand and repentance is its first blessing and command.

News from the Dioceses

TIRUNELVELI DIOCESAN MEMBERS VISIT THE FIELD

Visit of the IMS General Secretary and 30 Clergy from Tirunelveli Diocese to IMS Fields in Dornakal, (A.P.) Malkangiri, (Orissa) and Sukma, (M. P.) Fields, from 24th Nov. to 2nd Dec. 1981

Rev. Jason S. Dharmaraj, General Secretary of the Indian Missionary Society, Tirunelveli and 30 Clergy from Tirunelveli Diocese visited the IMS Fields by travelling in a special bus all the way from Tirunelveli. As everybody knows Dornakal is the first Mission Field of IMS and it is regarded by the people of Tirunelveli as its Pilgrimage Centre.

On 25-11-81 at 9 a.m. all the 17 Clergy and 18 Church workers of Dornakal IMS Field together with the 30 Clergy from the Tirunelveli Diocese took part in the Holy Communion Service at the Epiphany Cathedral, Dornakal. The Rt. Rev. G. S. Luke B.A., B.D., Bishop in Dornakal was the Celebrant and preacher. Immediately after the service, we had a reception and special meeting with the Group. The Bishop in Dornakal Chaired the meeting. The Rev. I. Victor Manuelraj the Field Secretary, Dornakal IMS Field introduced the Tirunelveli Clergy and the General Secretary, IMS, to the clergy and church workers of Dornakal Field. The Rev. V. Anandam, the Rev. I. B. John and Mr. B. Devadoss spoke on behalf of the clergy and Church workers of Dornakal Field. Sr. P. Koilpillai spoke on behalf of Missionaries in Dornakal Field. Mr. M. Edwin Rao the Diocesan Treasurer also spoke. The Rev. Jason S. Dharmaraj the General Secretary IMS spoke about IMS and its various Fields. The Rev. J. Butrick, one of the clergy representatives of Tirunelveli Diocese spoke on behalf of the party. The Bishop gave his special talk and welcomed the Group at 1 p.m. a fellowship meal was given by the Dornakal Diocese to the IMS General Secretary and the Tirunelveli clergy along with the clergy and church workers of the Dornakal IMS Field.

In the afternoon at about 3 p.m. they visited the Institutions in Dornakal. At about 4 p.m. they visited Peekli Thanda where there is a church and a Lambadi Evangelist, Mr. B. Yohan. The Lambadi Christians at Peekli Thanda and Vedanayakapuram congregation sang songs and danced in front of the Peekli Thanda church. The General Secretary gave the Lord's message. Then we all moved to Surya Thanda where Rev. V. Anandam, the Pastorate Chairman, Surya Thanda Lambadi resides. Lambadi Christians from Surya Thanda, Sakru Thanda, Bungaow Thanda had gathered enthusiastically with drums and dances in front of the CSI St. Paul's Church, Surya Thanda. All the 30 clergy and the General Secretary from Tirunelveli were garlanded by the Lambadi Christians. Our Gellknight Memorial Lambadi Hostel children sang songs and recited Bible verses. Two clergy from Tirunelveli Diocese gave Lord's message.

Then the group went to Kambalapalli, our IMS extension work centre. The IMS General Secretary laid the foundation stone for the church building. The IMS is paying Rs. 8,000 and the rest of Rs. 2,000 will be contributed by the Kambalapally Christians. A short service was also conducted and the offertory of Rs. 201 was given for the church building. From there we

all went to Madiripuram which is also an important IMS centre.

On 27-11-81 at 8. a.m. morning worship service was conducted at CSI St. Peter's Church, Madiripuram for the Madiripuram hostel children and the local Christians. At about 10 a.m. we all went to Islavath Lingya and Islavath Ramulu Thandas wherein about 80 Lambadies were baptised on January 21st 1981. The Lambadi Christians were encouraged by the message. In the evening we all visited Thirumalayam, one of the early congregations of the IMS field. Dr. E. Y. Daniel and his congregation received the group gladly.

Then we all went to Chandru Thanda. All the clergy and General Secretary were garlanded by the Lambadi Christians. The General Secretary laid the foundation stone for the Parsonage there. The Rev. B. Lalsingh Lazarus, the first Lambadi Presbyter is working there. The IMS is meeting the entire cost of Rs. 20,000 for the Parsonage. We have to build a Church at a cost of Rs. 30,000 and a hostel there.

On 28-11-81 at 6 a.m. the group along with the Dornakal IMS missionaries started for Malkangiri field (Orissa). On our way we visited Mission High School Hostels, St. Mary's Hospital, and the CSI Polio Home etc. at Khammam and moved to Kothagudem. The group had an opportunity to visit the coal mines there. Then we all went to Paloncha Dyana Ashram where Bishop Solomon resides.

On 29-11-81 at 9 a.m. Holy Communion Service was conducted in the Church at Malkangiri. The service was conducted in Oriya language and songs in Santhali, Oriya, Malayalam and English were sung. 12 Baptisms also took place. In the afternoon a Santhali Church was dedicated by the General Secretary at MV. 2. Afterwards we visited another Santhali Church at MV. 3 and had special service there. The Rev. S.V. Paul Jeyaraj, the IMS field Secretary, Malkangiri, lady missionaries and School Staff entertained the group.

Rev. I. VICTOR MANUELRAJ,
Field Secretary & Treasurer,
IMS Dornakal Field.

DORNAKAL DIOCESE

Platinum Jubilee Celebration of the Indian
Missionary Society, Tirunelveli in Dornakal Field,
Dornakal 5-7 January, 1982

It is with profound thankfulness to God that the Dornakal Field of Indian Missionary Society, Tirunelveli celebrated its Platinum Jubilee celebration during January 5-7, 1982 at Dornakal. The 12th February, 1903 is the memorable day for Christians in Tirunelveli and for the church in India where the first indigenous missionary Society viz, the Indian Missionary Society, Tirunelveli was born. In the same way, 6th August, 1906 is an important day, because on that day the IMI Dornakal Field witnessed its first baptism of 15 men and 18 women. It is quite appropriate that the field celebrated its Platinum Jubilee (75 Years) commemorating the first Baptism that took place in 1906. The

Church that was started with 33 Christians in 1906 has grown today a Group Church Council in Dornakal Diocese with 11 Pastorates comprising 1/3 of the Diocese. There are 19,366 Christians in 175 Villages shepherded by 4 Missionaries, 20 clergy and 20 Evangelists.

The Platinum Jubilee celebration was started with the Holy Communion Service at the Cathedral at 7-30 a.m. The Rt. Rev. G. S. Luke, Bishop in Dornakal was the Celebrant and preacher. He took the text from Isaiah 52: 7. At 10 a.m. The Rev. Jason S. Dharmaraj, the General Secretary IMS spoke on Acts 3: 6. The General Secretary released the History Book of IMS 1906-1981. The Bishop released the monthly Calendar of the Diocese for 1982. Mr. M. Edwin Rao presented the Report.

In continuation of this Platinum Jubilee celebration a Baptism Service was arranged in Satangudem. 2 Khamma families and 3 Lambadi families totalling 27 members were baptised by Bishop Luke and the General Secretary IMS on 8-1-1982 evening. On 9-1-1982, 13 Lambadi families numbering 72 persons from Vadla Thanda near Dornakal were baptised by the General Secretary IMS.

'Thanks be to God for his [inexpressible gift.]'
II Cor. 9: 15.

Rev. I. VICTOR MANUBLRAJ,
Convener, Board of Mission
and Evangelism,
Dornakal Diocese.

NORTH KERALA DIOCESE

Condoles the Demise of their First Bishop—
Bishop T. G. Stuart Smith

A few hundreds of men and women, young and old, clergy and laity representing the many pastorates in the Diocese were present at the Memorial Service for the late Rt. Rev. T. G. Stuart Smith, the first Bishop of the North Kerala Diocese of the CSI, at 10 a.m., on Tuesday, 26th January, 1982 at the CSI Cathedral, Calicut. Holy Communion was celebrated by the Rt. Rev. K. C. Seth, Bishop in North Kerala Diocese. Many of those present participated in the Communion and praised God for the sacrificial services rendered to the Diocese by the late Bishop Smith.

Immediately after the service, a condolence meeting was held in the Cathedral itself. Bishop Seth, who presided over the meeting, explained how he as a small boy about fifty years ago, was fascinated by the white colour of The Rev. T. G. Stuart Smith and his wife, and the white cassock he wore. From then on Bishop Seth wanted to become like The Rev. Stuart Smith and in later years the Rev. Smith was one of the persons responsible for attracting Bishop Seth to the holy ministry, leaving his career in the army.

After a very distinguished academic career at Cambridge, The Rev. Stuart Smith came to Kottayam in 1930 and was appointed as Vice-Principal of the Cambridge Nicholson Institute which imparted theological training to many young men from India and some

(Continued on page 6)

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I, Mrs. D. L. Gopal Ratnam, hereby declare that the particulars given above are true to the best of my knowledge and belief.

(Sd.) MRS. D. L. GOPAL RATNAM
Signature of Publisher.

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[MARCH 1982]

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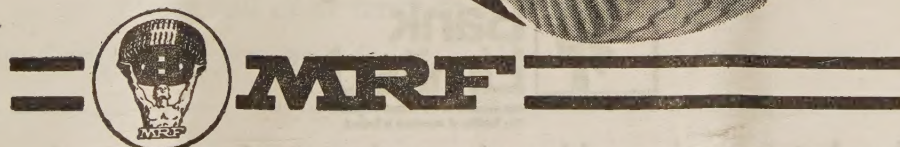
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Bangalore
Bombay
Calcutta
Cochin
Darjeeling
Delhi
Gauhati
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Kanpur
Madras
New Delhi
Simla
Srinagar
Tuticorin

Grindlays has branches, subsidiaries, associates and representatives in

AFRICA
Ethiopia
Ghana
Kenya
Nigeria
Rhodesia
Uganda
Zaire
Zambia

AMERICAS

Argentina
Brazil
Caribbean
Chile
Colombia
Mexico
United States of
America

EUROPE

Austria
Channel Islands
Cyprus
France
Germany
Greece

Jersey

Malta
Spain
Switzerland
United Kingdom

FAR EAST

Australia
Hong Kong
Indonesia
Japan
Kuala Lumpur
Malaysia
Philippines
Singapore

MIDDLE EAST

Bahrain
Iran
Jordan
Lebanon
Oman
Qatar
United Arab
Emirates

SOUTH ASIA

Bangladesh
India
Pakistan
Sri Lanka



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